(1) The words ‘King of the Universe’ are not used in the Eighteen Benedictions.
(2) And therefore he need not say it even mentally.
(3) Deut. VIII, 10.
(4) Ibid. XXXII, 3. E.V. ‘for I will proclaim etc.’. V. Yoma 37a.
(5) I.e., no such grace is distinctly prescribed in the Torah.
(6) Which proves that the grace before food is not Biblical.
(7) Because it mentions the going forth from Egypt, as prescribed in Deut. XVI, 3.
(8) That the Shema’ is not Scriptural.
(9) And it is applied to the Shema’ only as an allusion.
(10) I.e., let him say the blessing openly, and not the Shema’ mentally.
(11) It mentions both the Kingdom of Heaven and the going forth from Egypt.
(12) Lit., ‘the man’.
(13) To say the weekday Tefillah.
(14) This latter ruling and the case where one remembered whilst praying that he had already prayed.

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, or [where he said it] with a congregation and [is repeating it] with a congregation,[1] but when [one who has prayed] alone goes into a congregation, it is as if he had not prayed at all. Hence we are told that this is not so. And if we had been told only the second case, I might think that this ruling applies only because he had not commenced, but where he had commenced I might say that he should not [break off]. Therefore both are necessary.

R. Huna said: If a man goes into a synagogue and finds the congregation saying the Tefillah, if he can commence and finish before the reader[2] reaches ‘We give thanks’,[3] he may say the Tefillah,[4] but otherwise he should not say it. R. Joshua b. Levi says: If he can commence and finish before the reader reaches the Sanctification,[5] he should say the Tefillah, but otherwise he should not say it. What is the ground of their difference? One authority held that a man praying by himself does say the Sanctification, while the other holds that he does not. So, too, R. Adda b. Abahah said: Whence do we know that a man praying by himself does not say the Sanctification? Because it says: I will be hallowed among the children of Israel;[6] for any manifestation of sanctification not less than ten are required. How is this derived? Rabinai the brother of R. Hiyya b. Abba taught: We draw an analogy between two occurrences of the word ‘among’. It is written here, I will be hallowed among the children of Israel, and it is written elsewhere. Separate yourselves from among this congregation.[7] Just as in that case ten are implied,[8] so here ten are implied. Both authorities, however, agree that he does not interrupt [the Tefillah].[9]

The question was asked: What is the rule about interrupting [the Tefillah] to respond. May His great name be blessed?[10] — When R. Dimi came from Palestine, he said that R. Judah and R. Simeon[11] the disciples of R. Johanan say that one interrupts for nothing except ‘May His great name be blessed’, for even if he is engaged in studying the section of the work of [the Divine] Chariot,[12] he must interrupt [to make this response]. But the law is not in accordance with their view.[13]

R. JUDAH SAYS: HE SAYS THE GRACE BOTH BEFORE AND, AFTER. This would imply that R. Judah was of opinion that a ba'al keri is permitted to [occupy himself] with the words of the Torah. But has not R. Joshua b. Levi said: How do we know that a ba'al keri is forbidden to study the Torah? Because it says, Make them known unto thy children and thy children's children,[14] and immediately afterwards, The day that thou stoodest [before the Lord thy God in Horeb],[15] implying that just as on that occasion those who had a seminal issue were forbidden,[16] so here too those who have a seminal issue are forbidden? And should you say that R. Judah does not derive lessons from the juxtaposition of texts, [this does not matter] since R. Joseph has said: Even those who do not